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THE BAPTIST RECORD

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EDITORIAL.

NOTES AND COMMENTS.

Don't forget that your pastor ought to go to Nashville.

It is a good thing to be good, but it is doubtless a better thing to be good for something.

It will not require more than $15 to pay your pastor's fare to Nashville, so get up the money and let him go.

There is no such thing as funny reverence nor reverent fun. Therefore, beloved, have a care how you try to play the clown in the pulpit.

The Christian who lives close to God in prosperity has a good and safe resort near by to fly to when adversity comes. To all such He is "a very present help in time of trouble."

Beloved, do you desire promotion in the religious life? Well, then do the best you can in all humility where you are and by and by you will find an open door to an advanced position.

If you would encourage your pastor when he goes into the pulpit to deliver his message, come up close to the front and look him in the face in an interested way. You will be surprised at his better preaching.

"In what respect have our churches been strengthened or benefited by the undenominational societies about us?" We know not. If at all we have not seen it nor even heard of it.

"Why do you not give place to the report that Rev. A. T. Pierson is about to apply to a Baptist church for baptism?" Well, simply because the old chestnut is too thoroughly wormy for any sort of use. Let us have rest.

Beloved, don't wait to hear what others have done for the centennial work or the boards, but strike out and do all that you can, every one of you and there will be the voice of rejoicing at the convention.

Some newspaper people seem to believe in changing styles very much as society people believe in changing the fashions, i. e., "anything for a change." If it could always be for the better it would do, but for some of them, alas!

Labor as we may for the accomplishment of any good thing, even the most religious, but without the divine direction and blessing, it will all at last end in failure. Then we should "look to the hill whence cometh our help" and "pray without ceasing."

Every man can not be altogether an original thinker, but then he can if he will, be a fairly good judge of original thought, and taking his cue therefrom, may lead out and build even better than the original thinker. It is good to keep good things agoing.

Beloved, if you have an idea that you are to do some great thing before you die, you would do well to apply yourself with all of your talent and skill to do "whatsoever your hand findeth to do" now and near at hand. Big things, if not worked up to, come only in dreams.

A good many of our brethren are still behind with THE RECORD and some of them far behind. Brethren, we are waiting patiently for a remittance. We know the times are hard with you as they are with us, but if you can help us now is a good time to do it. Divide with us and we will cheerfully wait for the remainder.

"What do you think of a brother who, under great professions of piety and friendship, sledges unkind things against you, amounting even to false accusations?" Ah, well, we hardly know. It does smack a little of pious cowardice. It reminds one of Joab taking Amasa by the beard and saying my brother and at the same time smiting him to death, only such smiting now kills anybody, except the smith-a-days.

If satan went up with the Sons of God when they went to present themselves in His august presence in the days of Job, what is there to prevent His going to the Sunday School, prayer-meeting or any other services? Well, any way, he is usually there and needs to be watched, or he will scratch away any good seed of truth that may fall in thy heart. Watch and pray.

Beloved, if you would live right, you must "pray without ceasing." David prayed three times each day but yet he got into the lion's den. Daniel prayed seven times each day but think of what befell him. But then God only knows what would have become of those worthies if they had prayed no more than some Christians do to-day.

"When the Republicans ruled in this country political schrudeness held and manipulated the reigns but when the Democrats have held sway Southern brains predominated in the councils of the nations." Yes, and it now appears that Mr. Cleveland is training back to that old order of things.

A creed is an abstract of religious truths set in order and sustained by the Bible, or for which support is claimed from the Bible. Whoever asserts that he "has no creed but the Bible" will most likely be found on a little examination, to be near the raged edge of the free-thinkers. He usually has some new interpretation or theory to promulgate and wants large liberty. Watch him.

Our Lord was "led up of the spirit into the wilderness to be tempted by the devil," but dear fellow-traveler don't you imagine that you have had a like thing to happen to you when you have gone into the devils territory. You can safely put it down to your own spirit, and not to the Holy Spirit; and when you find yourself there make haste and run away.

We have no doubt it would be well if not better if all who write for the newspapers would be brief and to the point. But then one cannot always put his thoughts in so small a compass and besides, there are some people who have time and inclination to read the longer pieces and there is no denying it they are often best.

We heard a thoughtful man say the other day that "when newspapers, like some now-a-days and one rather notorious one in particular, like some of the people at Athens, are constantly exerting themselves to say some new and startling thing you may look out for a lot of chaff and fustin." And lo, when we looked it did appear to be even so—all blow and chaff.

The labor problem will never be settled until the liquor question is disposed of and the liquor question will be disposed of when the American workmen make an introspection of their own habits, and lop off the extravagant indulgence of intoxicants that are of no avail.—The Iowa Prohibitionist. And we are more than halfway inclined to believe it.

Time and tide never wait for anybody, but often work wonderful changes in men. Thackery says, "When I was a boy I wanted some taffy—It was a shilling and I hadn't one. When I was a man I had a shilling, but I didn't want the taffy." But a heart fixed on God is not subject to the vicissitudes of time and change. God's seal for all eternity is upon it. Blessed hope.

See the announcement of the meeting of the State Anti-Liquor League, of Louisiana, to be held at Mansfield in that State on the 27th of this month. We have always held that all good people ought to take counsel and work together for the fullest *enforcement of the laws concerning* the liquor traffic. In our opinion that is the most effective way to extinguish it.

"Sometimes people ask me how it is that I seem to know all of the brethren and especially the preachers in the State? My answer is because I read THE RECORD." Is not this a point for some good Baptists who know very little about our people and work in the State? If all Baptists in Mississippi would take and read THE RECORD they would be wiser.

One of the besetting sins of the age and perhaps the most besetting one is that of selfishness. It does not exhaust itself on the money question either, but is unmistakably seen in almost every contention. If it was not shameful it would be amusing to see how some people pose as the Lord's special champions, and talk about others every whit as good as they, as dupes and lackeys of the devil. "Knowledge puffeth up but charity edifieth." Is it that they have too much knowledge for their small heads and no religion?

NEARING THE END.

This is probably the last call for the centennial work that we shall make before the Convention. We know that many, probably most, of our churches have had this matter under consideration, and have made their contributions; but then there are some of them who have not. And besides, there are some of our most prosperous brethren, as well as some not so prosperous, who have not done anything, or very little, to increase the gatherings for the Lord's treasury in this year of great opportunities and privileges. These we would be glad to reach and influence to give if we could; besides inducing those who have already given, to consider the opportunities and needs of the occasion and increase their gifts if possible. Brethren, we ought not to look upon this giving to the Lord as a matter of common charity, so to speak, as so many are disposed to do; but rather as a return for something we have already received—a debt of honor, one that we never can repay if we consider what we have received, and yet one we can easily make good if we will do the best we can. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." If you count, weigh and measure the mercies of God, you can never match them, even if you were able to do the sacrifice and service of ten thousand men. But if you consider your capacities and opportunities, and that there is nothing impracticable in the requirement, you can, with the help of divine grace, meet it all in full. You were a sinner once, condemned, ruined, lost. In God's sight you were speechless, helpless, hopeless. You are a sinner now, but renewed, justified and saved—saved by God's free grace, through the mediatorial work of the Lord Jesus Christ, and made an heir of God and a joint heir with Christ to an eternal inheritance in heaven. Is not this enough to call for the fullest service that you can possibly render in person and in substance? "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Then think of what God has done for his people in this country in little more than one hundred years. Then we (the Baptists) were like the Conies, a feeble flock, only about 25,000 strong; but now what a host! Nearly three and a half millions. Then consider what we, along with all other Christians, are doing. There are, counting all, missionary organizations, 280; stations and outstations, 11,400; foreign laborers, 8,000; native workers, 47,000, (of whom nearly one-tenth are ordained); making a total working force of 55,000, with about 1,000,000 communicants and four times as many adherents, and a total contribution to missions of about $12,000,000. Behold, what hath God wrought in these ten decades; for which he claims and deserves our completest consecration and service.

Then consider His mighty work through His servants, the gifts, in all heathen lands in the last one hundred years. When William Carey went to India in 1792, we had but one foreign missionary, one station, and no converts. But now see the transformation. There are over 500 missionaries, leaving out native helpers, with near 1,000 stations, and something over 600,000 converts, without mentioning the mighty multitudes that have already joined the heavenly hosts.

With all of these things in view, is it possible for us to think for a moment that giving to our Master's work in this centennial year is a matter of common charity, and not a debt of the highest possible honor? Come then, brethren, and let us commemorate the goodness and mercy of our God to ourselves and to our race with liberal contributions for its further and larger advancement. And let us signalize this centennial occasion with larger gifts than ever before; with a collection by every church in our whole denomination and a gift from every individual Christian in all the land. The treasurers of the Boards will close their accounts on the first of May, so that we have no time to waste. See to it that a collection be taken at once, and that every one has an opportunity to give. This is the time when, of all others, "the King's business demands haste."

Following Mr. Howells' lead, apparently, both Frank R. Stockton and Mrs. Frances Hodgson Burnett have gone over to The Ladies Home Journal, and the most important works by these authors upon which they are now engaged, will shortly see publication in this magazine.

OUR OBSERVATORY.

"It is one of the cruelties of the times that so many of the churches do absolutely nothing to aid their pastors in attending our representative meetings. Indeed, some of them seem to prefer for them not to go. If the ministers go it is generally at their own expense, and the expense is one which they are poorly able to bear. It involves not only traveling expenses, but outlays of other sorts. The brethren do not go to these meetings mainly for their own benefit, and the churches are always made stronger and more public-spirited by the experiences which their pastors bring back with them from these meetings. And now dear and languishing [illegible] how about your beloved pastor? Is he going to the Convention at Nashville? Rise, brother, and see that he goes, and that he has the shining stuff in his pocket to pay his way." —Baltimore Baptist. We recorded the names of a number of churches in Mississippi that sent their pastors to Atlanta last year, and we expect to publish the list this year with many additions to it.——"The Lord has been very gracious to me in my work here."—R. J. WILLINGHAM. We rejoice with Bro. Willingham in the blessings which have been bestowed upon him and the churches of Memphis.——A pastor recently, in writing to us, referred to the great need of a revival throughout our State. We believe that it is needed everywhere, and it is in our power to have glorious seasons of refreshing from his presence if we shall only look to him, and ask him to bless our labors to this end.——It seems from the reports of the Baptist State Convention of Georgia, that the saints over there are having some delicate matters to settle in connection with their college.——"They have entered with avidity into the tasting business, and they have but little taste. They want an eloquent man for $1,200. This figure does not comport with very fine airs." This is what a very sensible brother has to say of a city church which has been sampling brethren for some time with a view to selecting a pastor. Twelve hundred dollars is an enormous salary in the eyes of some, a church with a good deal of material of that kind in it will put on pretty stiff airs over this figure.——Mrs. Minnie M. Caldwell recently donated $70,000 to the Southern Baptist Theological Seminary at Louisville, Ky., in memory of her husband, the late William B. Caldwell.——The Minister's Conference of St. Louis has made some investigations with regard to the courtesies extended Catholic dignitaries by by the government, which result in showing that no other denomination has ever received such attentions. The report of the committee of the conference upon this matter has been adopted, and a request made that it be published in the daily press. We predict that the press will not be very anxious to comply, and that said report will receive as little attention from it as possible. In view of this fact, we feel that every religious paper in the land should publish it forthwith. The report appears in full in the Central Baptist of the 13th inst., and it is very interesting reading indeed.——It is now given out that Mrs. Spurgeon says that no exhaustive life of her husband has been prepared, and that no one has ever had access to the abundance of material gathered by her husband for his auto-biography. We supposed from the claims of several parties who have given us lives of Spurgeon, that they had consumed all of the material on hand for this purpose, and given it to the world at the request of the family, and as a special favor to them.——"What a glorious influence he could have wielded for the Master if he had subdued the flesh and concentrated his labors into one legitimate channel, holding himself aloof from politics and controlling his inordinate desire for worldly gain!" This is the comment of a great Baptist layman upon the course of a preacher who laid himself open to the charge of being designated as a political parson. Verily there is more honor and success in being an humble preacher of the gospel, to say nothing of opportunities for usefulness, than in being Governor of a great State or President of the United States.——And now here it is. An account of an Easter Ball in a secular paper, telling of the great enjoyment of those who had passed through the recent season of abstinence. Sunday it was Easter, and the day to celebrate our Lord's resurrection; Monday it is time to dance and rejoice over the fact that the restraints of religion are thrown off. Verily it seems to us that the latter is more in accordance with the views and feelings of those who worshipped this heathen goddess. Certainly there can be no connection between Christianity and Easter balls, nor Easter celebrations in general. If Baal be God, let us worship him; if the Lord be God, then let us worship him.——Some of our Baptist churches and preachers observe Easter Sunday. Yes, and a long time ago some of them went over to Rome and they are there yet.——Dr. Van Dyke was called upon some time ago by an elder to suggest a name for a vacant pulpit. Several good men were named, to all of whom some objection was urged by the elder. One wore a black cravat, another had a rather weak voice, yet another was a poor reader, and so on. At last the elder said: "Well, what we want in our church is a minister who will draw." "O, no," Dr. Van Dyke replied, "my Christian friend, what you want is a church that will hold. You haven't got it. Twenty congregations have passed through your church in the last twenty years, and they have passed through because you have not had a church that will hold. You want a church that will hold the people when they get into it. The minister cannot hold. Success depends not half so much upon the minister as upon you the church."—Baptist.——Rev. W. A. Montgomery has been called to the church at Eufala, Ala., and he has accepted. Dr. Montgomery is remembered very kindly by the people of Oxford in connection with a successful meeting which he conducted here several years ago.

We gratefully acknowledge an invitation to attend the anniversary of the Hermenian Literary Society of Mississippi College at Clinton on Saturday, April 15, at 8 p. m. It would have afforded us peculiar pleasure to be present, and the more so since our own humble name is on the roll of that honored Society. Besides, the records doubtless would show where we once, as an active member, figured in its scholastic debates, and not always on the loosing side. We would love to renew our acquaintance with the Society in the persons of its present members; but for the present they must accept our good wishes in lieu of personal presence.

The [illegible] Council of the [illegible] is in session in this city as we go to press. The different parishes of the connection are pretty well represented by a fine array of lay and clerical talent, and the body presents quite a creditable appearance.

Bishop Hugh Miller Thompson is in the chair and presides with becoming dignity and courtesy. The sessions are characterized by intelligent earnestness and energy, and all of them seem to have the thought of pushing forward the cause they came to represent

The Bishop, in his opening address, spoke rather disparagingly of denominational schools, in contradistinction to the State University, but thought his people needed a good school for the training of boys.

That, to our mind, is equal to surrendering the whole question. If the "boys" may not be educated at the State University, then its classes will always be thin and meagre. But the record of our denominational schools is a sufficient answer to the Bishop's reflection. Very much of the present number and strength of our people at least, is attributable to our denominational schools. And certainly much of the religious life of our educated people of both sexes was taken on under the influences of the same institutions.

We hope these strangers who are not altogether strangers may find it pleasant while they sojourn in our hospitable city.

The Master said to the disciples on a very solemn occasion, "What I do thou knowest not now, but thou shalt know hereafter." This may be said of many things that He is doing or permitting to be done with reference to His people now, We know not now why not a few mysterious and seemingly adverse things are happening to us, but it is a blessed assurance that we shall know hereafter. God reigns.

The time of the meeting of the tribes of Israel at the Southern Baptist Convention draweth nigh. And there is little enough time to take a collection for the boards or the centennial and get your pastor ready to go. Yet, beloved, if you mean business, there is time enough. Let everything else go, and do that, and may the Lord prosper you.

There is a world of difference between honest economy and covetousness. Yet no doubt some intelligent and even religious people allow their economy to degenerate into downright covetousness. The practice of economy in order to keep out of debt, and to live within the scope of one's means, is a virtue; while a constant effort to keep what you have in order to accumulate, has in it an evil tendency to deceit and fraud.

THE LOVE OF GOD.

"Could we with ink the ocean fill,
Were the whole earth of parchment made:
Were every single stick a quill,
And every man a scribe by trade,
To write the love of God to man would drain the ocean dry,
Nor would the scroll contain the whole,
Though stretched from sky to sky."

And were all the love of all the angels, and all the love of all men concentrated in one great heart, even that incomprehensible fullness of love would stand in comparison with God's love for men as the tiniest drop of water compares with all of the water in all of the oceans on all of the face of all the earth. "A height without a top, a depth without a bottom, a length without an end, a breadth without a limit.'

"O, for this love, let rocks and hills,
Their lasting silence break,
And all harmonious human tongues,
Their Savior's praises speak."

CLOSE COMMUNION,—By Dr. J. T. Christian, is one of the most readable controvercial books we have read in a long time. It puts the Baptist idea of the communion question in its true light and shows most condusively that they are the most consistent people in the world on the communion question. In his previous work on the act of baptism he makes it perfectly plain from every point of view that immersion only is baptism and in this one that only the baptized are authorized scripturally to come to the Lord's Supper. He then in the most pleasant yet searching and thorough manner makes it as plain and clear as the noonday that the Baptists are governed by the same principle that controlls all other Christian denominations in inviting to the Lord's table only the baptized. In both of the works he has written he draws very largely for many of his most convincing proofs from the works on both subjects of many of the standard scholars and authors of the pedo-Baptist denominations. This ought to have weight, at least, with them. These two books ought to be on the table of every Christian and especially every Baptist in the land. The book is printed in excellent style by the Baptist Book Concern, Louisville, Ky., and can [illegible] Christian, Jackson, Miss. Price $1.

REVIVAL AT DESOTO.

Evangelist G. W. Knight has been here the last week and held a meeting with great power. He began under some disadvantages, but was soon in a good way and with divine power the word was preached. He was not long in getting the co-operation of all Christians.

He drew the line at the start and God's people soon got right and those that passed as such, but were living the life of reproach, soon stood out in their true light and after the line was drawn and the colors were visable and he could place the saint and the sinner, he placed his batteries and began to turn loose and this place was never stirred so before in its history. To say he preached with power does not express it. I have heard all of our noted evangelists, but I have never heard the equal of G. W. Knight. He is simply powerful. Some sinners stood out boldly at the beginning of the meeting and seemed to defy the power, but they only served as a target to bring out the power of Knight's cannon and one by one they would fall. God's people come boldly to the aid, in standing up to the evangelist; what he would say and with a host of true soldiers of the Cross to sanction and stand ready to defend the Lord's word, began to bring results. Before the meeting closed there was not left a soul in the place to advocate the cause of the wicked one. Business was practically suspended for five miles around and such a time we did have for the Lord. We worked and prayed and the result was the blessing came. To undertake to get at the result of the meeting would be impossible. There were thirty-five openly professed to believe and eight were received in the church. Others will come in; and other churches will come in for their share. We were pleased with the way our cause was presented; and it was made so plain that some old people openly acknowledged that that they had never heard the truth before. He put it plain and simple, but with power; and none could take offense. I do wish that every man, woman and child in the land could hear Bro. Knight. He will be a power to any community that gets him. Our people revived in faith, zeal and boldness in the King's highway and all say God bless Bro. Knight.

Yours,
S. W. JOINER.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuralgia.

A WORD FROM BRO. CAIRNS.

DEAR BRETHREN:—When I had been urged while yet in England to visit several points in your State, I wrote Dr. Hackett that he might put in THE RECORD that I was coming to Mississippi, and those who have previously invited me to visit their churches must renew at once the invitation, and not wait until I returned, as I was pressed from all parts of the country to come, and I was compelled to make out my program ahead. Those who thus responded I am now able to aid. I can only remain in the State until June 1. My engagements then take me to Chicago, and to San Francisco, Cal., where during July and August I am to supply the pulpit of the First Baptist church. At the close of this engagement I go to Southern California, to remain until Feb. 1, '94.

I thank you now for the many kind invitations you have sent, but it is not now in my power to accept any more; and I hope brethren will accept this statement, as I find it a great tax on my strength to carry such a heavy correspondence. I should have been glad to have remained all of 1893, had you responded to my request, for there is no State in the Union out of the twenty-seven we have held meetings in, we enjoy more than we do Mississippi. May the dear Lord add his blessing to your efforts to advance his kingdom. Pray for us, that many may be brought to Jesus during our brief stay.

I am, dear brethren, yours in the Master's service,

GEO. ROBERT CAIRNS.
West Point Miss., April 15, 1893.

Will Dr. Sample answer the following question theough THE RECORD, and oblige

QUESTION.

Can a man exercise a living faith, a faith to the saving of his soul in the Lord Jesus Christ, and at the same time hold to the doctrine of apostacy?

Fraternally,
"L. P."

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of [illegible] He gave [illegible] that whosoever believeth in Him should not perish but have everlasting life."

In the first text we learn that man is saved by grace through faith, and it seems that owing to the natural tendency of human nature to works for fear some may make a mistake, the inspired writer particularly and specifically assurts, "Not of works lest any man should boast."

In the second text we have it that the whole matter of man's salvation rests in believing in the only begotten Son of God. It is understord of course, that belief here is that belief or faith to the saving of the soul, which is the offspring of the new birth.

Can a man exercise this living faith and at the same time hold to the doctrine of apostacy? I answer no! "He that believeth on me hath everlasting life." The man who is in possession of everlasting life has been born of the Spirit and is a new creature in Christ Jesus. And if you would arouse every emotion of his soul, try to convince him if you please, that Christ is not faithful, and able to fulfill his promise, he may hold and teach the doctrine of apostacy, as applied to some one else, but bring it home to the individual himself and there is nothing more repugnant to his nature. The doctrine of apostacy is the enemy of faith, and where one survives the other cannot exist. The salvation of the creature is a work wrought out by Christ. If we believe this to the saving of the soul, then we are at rest, saved now and forever. Apostacy says, perchance, mabe so; Christ will be true to his word, which is a positive declaration that the statement and promise of Christ is doubted; and he who doubts Christ's willingness and ability to fulfill his promise, contradicts himself if he says he has that living faith in him. The man who is trusting to his works for salvation is not trusting Christ, and by the very nature of things is a believer in apostacy; he is even not only destitute of faith in Christ, but is destitute of faith in his own works, and we find the poor unfortunate creature without faith in anything.

"What must I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved." I understand this to mean, leave it all with Jesus. "But," says one, "haven't I got something to do?" Well, if you think you have, pray tell me what it is. And dear reader, when you find something you think you will have to do in order to be saved, you will be forced to admit, after prayerful reflection, that you have no confidence in its ability to save you, and then apostacy will absorb your attention. God never intended that man should put his trust in anything else but the perfect righteousness of His Son; hence he allows the "nightmare" of apostacy to take hold of the lost soul the moment he puts his trust in anything else. And not until the sinner abandons all hope in his doing to be saved, and throws himself helplessly at the foot of the Cross, will he find rest for his soul, and cease to be annoyed by the danger of apostacy.

There are people as good as anybody—and they can be that and not have anything they can boast of—who believe in apostacy. But they are destitute of the very thing the soul craves, because they do believe in apostacy and have not trusted Christ. I know a great many clever men who have actually got more faith in the statements and promises of their wives than they seem to have in the promises and statements of the Lord Jesus Christ. Wife says to husband: "Dear, to-morrow is your birthday. I am preparing a nice dinner for you." What kind of an opinion do you think the husband would have of his wife if he should reply: "I will have to eat the dinner before I believe it?" And don't you think that affectionate wife would feel very indignant at it? But doubtless if the husband had confidence in his wife's word, instead of such a reply, it would be all joy and smiles.

There are those who believe they will be saved by and by if they hold out faithful. That means, of course, that they are not saved at all and may never be. Well, there is certainly no living faith in that; these always belong to that class of people who believe in the doctrine of apostacy; and the deplorable thing about it is, that they have never reached anything to fall from.

Saving faith is taking Christ at His word, and certainly no one is doing this unless he believes that Christ is faithful and able to do what He has promised.

J. R. SAMPLE.

LITERARY NOTICE.

THANKSGIVING AT EARLE'S ROCK. By Mary E. Bradley. 12mo, 288 pp. Price, $1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

The plan of this story by Mrs. Bradley is thoroughly ingenious and is well worked out. Mrs. Earle and her daughter Dorothy [illegible] them by writing for the press. Up in Northern New England lives Mrs. Brown, an aunt of Dorothy's father, who is now dead. She had brought him up and had loved him in her way, but some differences had crept in between them and they had parted in anger.

In the lapse of time the heart of the aunt softened somewhat; and she offered on certain conditions to provide for the widow and daughter of her nephew. By accident the letter fell into the hands of Dorothy, and she took it upon herself, in addition to her mother's answer and unknown to her, to write a stinging and somewhat unbecoming reply. The result was an invitation from her aunt for her to spend some time at Earle's Rock, her aunt's home. From a sense of duty, but with an utter unwillingness she was compelled to accept. The story then deals with Dorothy's visit there. Her impetuousness pitted against the selfishness of her cousin Sally, whom she finds there, and her aunt's sternness, who nevertheless grows fond of her, the troubles she makes for herself, and the final straightening out of the tangles culminating about the time of Thanksgiving, and how Earle's Rock becomes home to Dorothy are all well told.

Our young readers especially will find the story of unusual interest, and in the episode of the little weaver girl who carried all her tangles to the king, they will find the principle that will be of wonderful help through the whole of life.

This note of sorrow comes from Mexico and tells us how widely as well as deeply the death of a good man is felt.

The death of Capt. John Powell is a personal grief to me. He was one of the purest and best men I ever knew, and one of the most useful laymen in the denomination.

J. G. CHASTAIN.

NOTICE.

The fifth Sunday meeting of Union Association convenes with the Fellowship Baptist church, Jefferson county, Miss., on Saturday before the fifth Sunday in April, 1893. Our doors are open for a full representation from all the churches. We have a fine programme for discussion.

Yours Truly,
W. W. BOLLS, Pastor.

Bro. J. M. Martin, says: "Save the fragments," a mighty good thing to do provided you put them down in salt. But pepper and vinegar is only good for pickles and very little of that kind of condiment puts one-tenth on edge.

DULCE.

DOCTRINAL PREACHING.

There is great need for more doctrinal preaching. Not of the belligerent kind that assails in specific terms the doctrinal beliefs and teachings of other denominations, but a clear, concise statement of the cardinal doctrines of Baptists and the scriptural authority for them.

Few young people—members of Baptist churches these days know scripturally the doctrines of the church to which they belong. The prevalent idea among them is that Baptists differ from other churches only in baptism and restricted or so-called "close communion."

This state of affairs is largely attributable to our Sunday Schools and evangelists. The International Sunday School Lessons, as taught in our Sunday Schools, handle all doctrinal questions very gingerly, and Sunday School superintendents and teachers often have children of pedo-Baptist parents in their schools or classes, and of course do not make it a point to enforce, with clearness and precision, our peculiar doctrines.

Then in this day of evangelists when we have come to conclude that we can't have a revival unless we send off and get an evangelist to conduct the meeting, it is natural that persons brought into the churches through these evangelists as a general thing know very little about our distinctive principles; for these evangelists never teach them in their protracted meetings. At least I have never heard one do it. They are afraid of offending those who do not belong to the Baptist church, but who attend their meetings.

It seems to me there is great need just at this time for thorough indoctrination of Baptist churches. These great doctrines are the very essence of New Testament Christianity, and ought to be preserved in their purity and simplicity. Whenever you find a Baptist who believes "one church is about as good as another," he is worth but little to his church or to his pastor.

The very life of our churches depends upon a thorough knowledge of and strict adherence to these great truths for which Baptists have ever been distinguished and which constitute the "faith once delivered to the saints." H.

VICTOR HUGO ON IMMORTALITY.

At a dinner given to Victor Hugo in Paris some years ago he delivered an impromptu address, in which he gave expression to his faith in the Infinite and in the soul's immortality. His friend, Houssaye, [illegible] but with all the agility, the suppleness, the ease and grace of his best years." He was in controversy with an atheist and his friend says: "His face was bright with the heavenly halo, and his eyes shone like burning coals." "There are no occult forces," said Hugo, "there are only luminous forces." Occult force is chaos; the luminous force is God. Man is an infinite little copy of God. This is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring forth out of my chaos. I make books, which are creations. I feel in myself that future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses as at eighteen years of age. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me.

It is marvelous, yet simple. It is a fairy-tale, and yet, it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to my grave, I can say, like many others, I have finished my day's work, but I cannot say, I have finished my life.

My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, to open on the dawn."

There is much food for thought in this memorable address of Hugo's to the atheists even at this late day; yea, and there ever will be, while the world standeth.

A. B. McCurdy.

Fort Scott, Kan.

ADAM AND CHILDREN.

Bro. Hicks's article is spread out before me. I regret to say that, except a few general truths on the laws of health, his entire article is a sad and serious mistake, and an injury to himself and all who agree with him. He says: "I believe that everything we lost in Adam as federal head, was given back to us in Christ our Redeemer." If so, we should, of necessity, occupy just the position and sustain all the relations that Adam did before the fall. We should then be sinless and be under the covenant of works; not subjects of grace, but of the law, and live by our own obedience to that law. If the Bible anywhere hints that Redempton contemplates giving us "everything that we lost in Adam," it devolves upon Bro. H. to show it. Christ came to redeem us from the curse of the law, which curse was entailed upon us as the fallen, sinful children of Adam. Redemption makes us heirs with God and joint heirs with Christ. Adam did not have either. Neither did he have heirships, nor do the angels. We are saved by grace. Adam neither had nor needed saving grace. Again, he says: "We suffer for our sins, and not because Adam sinned." Bro. H., if Adam had not sinned, would we have been sinners? And if we were not sinners, would we suffer as sinners? Unless we are sinners because Adam sinned, and thus entailed upon us our sinful nature, how could it be said, "as in Adam all die?" Does not Adam's sin stand to our sin as cause and effect? And if so, do we not suffer because Adam sinned? We do not certainly suffer for Adam's sin. But we do both sin and suffer because Adam sinned. Because of Adam's sin we are born with all the evils of our sinful, depraved nature.

The next avowal of Bro. H., to which I call attention, is simply astounding. "Any one but a hyper-Calvinist will admit that men are just as able to-day to obey God's laws as Adam was." Bro. H. did not mean to contradict the plain Bible truth, but his words so mean. If his assertion were true, then the coming of Christ was to give man his lost ability to obey the law, and there could have been no necessity that Christ should have obeyed the law and suffered its penalty in man's stead. If Bro. H. is right, Paul was mistaken when he said: "By the deeds of the law no flesh shall be justified." Nor could it be affirmed in Rom. 10:4. "For Christ is the end of the law for righteousness to every one that believeth." And much less could it be said: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." Eph. 2:8. If these scriptures mean what they say, and the curse is written against every one that continues not to do all that is written in the book of the law, and if that book declares no flesh shall be justified by the deeds of the law, then is Bro. Hicks wrong, were all hyper-Calvinists dead. I say it in kindness, but I fear Bro. Hicks misapprehends much of the depravity of fallen man, and is not much less confused on the gracious plan of redemption. [illegible] says, and equally absurd. It is a sort of corollary, yet it only serves to set forth more glaringly the absurdity of the whole. Of the infant he says: "It stands just as much justified in the sight of God as Adam did before he sinned;" leaving needless words, I subjoin these following, "until it sins willfully, as Adam did," etc. I understand my brother to teach that Christ takes away original sin; and hence, that the infant is in a state of sinless purity, and that it so remains till it becomes personally a transgressor. He does not, and probably cannot, tell us whether the infant is restored to its primitive purity either before or after it is born. But we certainly gather that he means it is possessed of a sinless nature till it falls from its restoration by its own transgression. Here he and the Bible part asunder. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Ps. 55:3. This is too plain and strong to need comment. Let us have another strong scripture: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51:3. If we are shapen in iniquity and conceived in sin, and go astray, speaking lies, when and how stands the infant justified? Whence its purity? Though this is not the time and place to discuss infant salvation, I suggest that through the efficacy of Christ's blood it is cleansed before fitted for heaven; and this only occurs to the dying infant.

A. P. Copeland.

JUDAS AND THE SUPPER AGAIN.

Bro. J. R. Johnson, of Abbeville, Miss., writes Feb. 2, that Judas was disclosed and knew nothing about the Lord's Supper. I am with the brother from Texas. In accordance to the teaching of the New Testament, surely he was one of the twelve. Matt. 26:20 needs no argument. "Now when the even was come he (Jesus) sat down with the twelve, (21st verse) and as they did eat he (Jesus) said, Verily I say unto you that one of you shall betray me." Luke 22:21. "But behold the hand of him (Judas) that betrayeth me is with me on the table." 1 Cor. 3:11: "For other foundations can no man lay than that is laid, which is Jesus Christ."

Well, now, my good Brother J. R. J., we find that the above language was used by the Foundation himself. We must take the New Testament as a book of instruction, or otherwise a guide to carry us from earth to heaven. James 1:5: "If any of you lack wisdom, let him ask God, that giveth to all men, and it shall be given.

H. N. Smith.

State Line, Miss.

ANSWER TO BRO. KNIGHT'S QUESTIONS.

Bro. Geo. W. Knight asks the following questions, to be answered by me:

1. How many meanings has the term sanctification in the Bible?

2 Please define sanctification.

Santification, holiness and perfection are all synonymous in the New Testament, indicating the same gracious state, i. e., full salvation—salvation from all sin, actual and original.

Sanctification is one of the plainest, clearest and most significant words in the Bible. How sweet it is to know that the Holy Spirit selected the right words in every case to make his revelation. "Jesus, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12. We here find sanctification to be by the blood, and in the same epistle we learn that sanctification brings us into oneness with God. He that sanctifieth and they that are sanctified are all of one. Then it follows that entire sanctification is the experimental realization and culmination of the atonement. **Therefore, any view of Christian experience that blocks the way to the** conscious competition of experimental sanctification, robs the gospel of salvation by the atoning blood of Jesus, of at least much of its intended results. It is thus dishonoring to Christ, perversive of scripture truth, and damaging to souls. Thank God the blood of the atonement is sufficient to restore the soul once wrecked and blighted by sin to the state of fellowship with God—to perfect oneness with him; and this is accomplished by the grace of sanctification. Hence sanctification means to cleanse, to purify; take the world out of us. We will never realize complete harmony with God till we are wholly sanctified. And as we cannot sanctify ourselves, we must seek the precious blessing as the gracious gift of God through the atoning blood. Hallelujah to Jesus! His blood washes whiter than snow, and enables the purified heart to see God and rest in the bosom of his love. This glorious oneness with God is the happy privilege of every believer. Now, the experience of perfect love, or entire sanctification, is the state of the soul that finds relief, and that rest in conscious, victory over sin; the indwelling of the Holy Spirit given us through the blood of Jesus. "For by one offering he hath perfected forever them that are sanctified." (See Heb. 10:14-23.) Also see Rom. 6:6. 1. It is in this chapter compared to a death. 2. It is called crucifixion. 3. Again it is called a washing. 4. It is set forth by the illustration of a smelting furnace; which melts the crude ores, and the mettle is thus separated from the dross. So the refining fire of God goes through our hearts instantaneously and sanctifies wholly, as it did that dear little company of 120 souls, and prepared them for a life of persecution. "For they that live Godly in Christ Jesus shall suffer persecution." See John 15:18 to last verse. Also John 16:1-4: "And after the Holy Spirit is come upon you, you shall have power." See John 4:18: Their is no fear in love, but perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love."

Third question: Can an unsanctified converted person be saved? Yes

4. Can a person who lives in rebellion to duty, be sanctified? No. See John 3:1: "He that committeth sin is of the devil." 5. What is the utility of works in sanctification? 1. Because the blessed Christ commanded to be holy, i. e., perfect. 2. Because God wills it. "For this is the will of God, even your sanctification." 1 Thes. 4:3. "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and perfect will of God. Rom. 12:2. "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy." 1 Peter 2:15 16. "Be ye therefore perfect, even as your father which is in heaven is perfect." Matt. 5:48. And Jesus prayed for it. "Sanctify them through thy truth." John 17:17. Did the prayer ever have a fulfillment? We think so. Before parting with his disciples he commanded them to go into all the world and preach the gospel to every creature. Mark 16:15. He then adds: "Behold I send the promise of my Father upon you; but tarry in the city of Jerusalem until ye be endued with power from on high." Luke 24:47-49. "Ye shall receive power after the Holy Spirit is come upon you, and ye shall be witnesses unto me," etc. Acts 1:8.

Now this was a special manifestation of the Spirit, bringing special results, one of which was power for successful service, the other, Peter tells us was the purifying their hearts. Acts 15:8-9. Will any one say they were not Christians before Pentecost? If so, why did Christ ordain them to preach? why did he say they were not of the world? And what did Jesus mean when on Peter's confession that he was the Christ, he said to him: flesh and blood hath not revealed it unto thee; but my Father which is in heaven. Mat. 16:16-17. Following the Savior's example, we find St. Paul praying for the sanctification of those who were already converted; and the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1. Thes. 5:23. See Heb. 12:1-2. Let us lay aside every weight and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; i. e., Jesus was the author of our faith in regeneration. Now let him be the finisher of our sanctification. Regeneration leads you through the gate unto the Lord's kingdom. Sanctification strips you for the race, and a holy life is the race. What do you think of the King's highway of holiness? Do you know that holiness is that way? Some people vainly think sanctification is the ultimation of all progress. Miserable nonsense! Do you get in a road to stand still or to travel. Holiness, that is purity of heart, is the road to heaven. You get it by regeneration, but you will move slowly until you are sanctified. The trouble is that many get through the gate—conversion into the kingdom. Sit down at the gate and take a rest. Then, instead of [illegible] **ning right along the king's** [illegible] **way they loiter about the gate** [illegible] years, and some times slip back [illegible] enjoy the flesh pots in satan's kingdom again. But the avenger [illegible] blood they once so narrowly escaped gets after them again and they [illegible] for life, beg pitiously at the gate for readmission; and the merciful Savior again opens the gate and takes them back unto his kingdom. They then say we are now for the journey. Let me be off, but are you ready? The way is narrow and beset with giants and is steep, and satan will meet you with many alluring charms. "I would not speak unto you as unto spiritual but as unto babes in Christ." 1. Cor. 3:1-3. For ye are yet carnal. In 2. Cor. 7:1, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. These Corinthians were the children of God regenerated by the Holy Spirit, and still they have carnality. Paul exhorts them to seek a complete purgation. Can we say they had contracted this impurity after they were converted? Not from the words of Paul. In 1. Cor. 3:3, we have Paul's clear and unmistakable affirmation: "Ye are yet carnal." That little word "yet" settles the question beyond dispute. They had never been otherwise than carnal. Ye are yet carnal though you are regenerated and adopted into God's family. So regeneration does not completely purify the heart, but leaves carnality, i. e., depravity, evil nature, the "old man of [illegible] there; to be renewed by a s[illegible] and spirit, effecting complete holiness. Regenerated people have an incomplete holiness. They are purified back to the status of their infancy, but need a second blessing to remove out of their hearts imbred sin, and thus perfect, i. e., complete their holiness. That he might present unto himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Eph. 5:27. For God hath not called us unto uncleanness, but unto holiness. 1. Thes. 4:7. This is the victory that overcometh the world, even our faith. 1. John 5:4. Let us take God's word as it is and obey it fearlessly of men and devils and abide our destiny. If you abide in me and my word abide in you, etc. 6. Does death sanctify? No. Nor pergatorial fires.

Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

Oh, precious is the flow,
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

Your brother saved and kept under the blood,

J. N. Whitehead,
Ripley, Miss.

Dear Record:—I write you a short note as you have had nothing from us lately. Our beloved pastor, Elder W. H. McComb, has had a real severe spell of sickness. He was confined to his room about two weeks. While he was sick our Brother Gardner, of Oxford, preached us two excellent sermons. He is an excellent man and a splendid preacher and we enjoyed his preaching very much. The next Sunday afterwards Bro. Barrett, our Associational Missionary, preached us two splendid sermons, greatly to the comfort and reviving of our people. Bro. Barrett is always earnest and effective, but he seemed to be especially so on this occasion, and while he preached the people listened with the closest attention.

Bro. Barrett is very popular and much beloved and is doing a noble work in this Association.

Our pastor being able preached with wonderful power and great effect on last Sunday. Always powerful and practical he rose almost superior to the occasion and did a day's work for the Master that will tell in eternity. Our church and Sunday School is moving smoothly along in harmony and love, with thankful hearts for blessings gone and bright hopes for the future.

Your brother in Christ,

E. S. Candler, Jr.

Corinth, Miss., April 7.

FOR DYSPEPSIA, Indigestion, and Stomach disorders take BROWN'S IRON BITTERS. All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

COMPLETENESS IN CHRIST.

"Ye are complete in him." Blessed thought clothed in five simple words! To us who are the "called of God," Christ is "all and in all." He is our light, life and salvation. From him our blessedness is communicated, being enriched with all the precious promises; we hope to spend an eternity of pleasure, and have joy forevermore, in the shining presence of him "who ever liveth to make intercession for us."

The grand old apostle directs our attention to Jesus, God's only Son, full of grace and truth, as possessing all fullness of the God-head, and says: "Ye are complete in him." Once far from him, but now we are brought nigh by the precions blood of Christ, the world's atoning sacrifice, and our redemption is complete in him. We could not be justified by the law of Moses; it demands perfect obedience, and no man ever yielded it. It did not acknowledge repentance, but simply said do and live, sin and you die. Christ meets the demand of the law given by Moses, and grace and truth comes by Jesus Christ, the means and medium of a sinner's justification.

Knowing that our redemption is complete in Christ, we feel confident that our justification is also complete in him. He being the great meritorious cause of our justification, we lay hold upon him by faith, as the great medium of our justification, and we stand free from all charges, from all manner of sin, however deeply vile. Yes, by faith in him we are justified in his sight, and we have peace with our God, "who is a consuming fire." Speaking to his disciples, he says: "These things I have spoken unto you, that in me ye might have peace." O, blessed peace! Peace with that God whose wrath was upon our heads! Once condemned, now justified by faith in his Son, making our peace and comfort complete in him. His word is the word of peace, and it dwells in us richly. The legacy bequeathed to his church is peace; hence his kingdom "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

We serve God by the aid of grace; hence our service is complete in him. Our services are only acceptable as they ascend through the medium of his merits and are rendered holy by his priestly intercessions to his glory. "And another angel came and stood at the altar, having a golden censor; and there was given unto him much incense, that he should offer it upon the golden altar which was before the throne." Rev. 8:3. This shows that all our services must be done in his name and to his glory, if we would have [illegible] soever ye do, do all in the name of the Lord Jesus."

His death has hallowed the dreary passage, and our tranquility and happiness in death are complete in Christ. His precious body has perfumed the cold, lonesome grave, and irradiated it with hope and immortal glory, and now death becomes our chartered friend. "Death is gain." "Blessed are the dead who die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them." "O death, where is thy sting?" Ah, he has lost it, for upon such as die in the Lord, upon them the eternal death has no power at all. We are justified; we are free from the law of sin and condemnation, and over our heads impends not the terrible "Anathema Maran-atha."

He is said to be the resurrection and the life. And if this be true, dear reader, he is our resurrection and eternal glory; and in this we are complete in him. He is the first fruits of them that slept, and if he arose and ascended, we shall also arise, and our vile bodies will be changed to a glorious body, fashioned after his. "For in this (body) we groan, earnestly desiring to be clothed upon with our house, or spiritual body, which is from heaven." He will confess us as his adopted children, and give to us a crown, and receive us into the kingdom or city of the great King. What a meeting that will be! What a gathering of the mighty host who **stand justified before God, through** faith in his only begotten Son, as they come forth to realize all that is sacred and precious in the interests of the believer, whether for life, or death, or eternity, is "complete" in Christ.

H. W. Lantrip.

Quincy, Miss.

OUR WASHINGTON LETTER.

OFFICES

Are the main subject of talk at the Capital. The President and his Cabinet are doing very little besides hearing applications and making appointments. The Senate is simply waiting for nominations and promptly confirms all that are made.

OFFICE SEEKING STATISTICS.

Some one has kept tally of the number of applicants for office from Virginia and particularly from the adjacent Congressional districts. He figures out that one in every three Democratic voters in these districts is after an office. That proportion would give for the whole country at least a million office seekers—about a thousand for every office. Of course figures will lie!

VIRGINIA

By its history is an office-holding State. There was an aristocratic office-holding element among its first settlers. The first Presidents were most of them sons of the "Mother of Presidents." Nothing but civil war could have deprived this favored section of its inheritance of office holding. It was one of the most trying results of the war to old office-holding Virginia families, residing in and near this city to see the Government Departments filled with Yankees. Of late years the law apportioning the offices to the States according to population, has deprived New England, Ohio and other favored sections of the preponderance, and the offices are now distributed with greater equality. But the apportionment law excepts many offices requiring expert knowledge and special training so that the distribution is somewhat unequal. Thus in the Patent Office nearly all the employees of the higher grades filled under civil service rules are from the older manufacturing States having the larger number of technical schools and colleges. Cleveland, eight years ago, made a North Carolinian Assistant Commissioner of Patents, and this is probably the only appointee to a high grade in that office from the South since 1861 at least, and there were but few before that. The recently nominated Commissioner **and his Assistant are both from New England, and nearly all the Examiners** and assistants are from the North. The people who raise cotton, corn, wheat, tobacco and sugar, or who are busy settling new States, and laying foundations, furnish comparatively few who are prepared to pass the civil service examinations of technical character. And yet any man in Alabama, Texas, Colorado, Montana or elsewhere, if he has a good college education and a mind apt for the reception of mechanical or scientific principles, can, with ordinary effort and proper diligence, secure an appointment in the Patent Office and speedily rise to a grade that will pay from $1,600 to $2,500 a year.

POST OFFICES.

The Fourth A. P. M. G. Maxwell is appointing between one and two hundred postmasters daily, and removing nearly half as many as he appoints; the majority of vacancies however being made by resignations. In West Virginia twenty vacancies were filled the other day, every one being the result of a resignation. Probably a majority of resigning office holders can appreciate the old man's answer, who, when asked if his lately deceased wife was "resigned to go," replied "why bless ye, she had to be."

THE ADMINISTRATION

Has adopted the rule that State factions must settle their differences, and that no one of them can expect to control nominations. Shrewd politicians understand that patronage is really a dead weight upon a party and that its main effect is to give the dispenser power to secure a s[illegible]

Capital.

REV. W. B. M'KINSTRY.

The subject of this sketch was born in the State of Tennessee, May 5, 1844. He died at his home, Blue Mountain, Miss., Feb. 1, 1893. Though a native of Tennessee, many of his years were spent in Mississippi. For a long time he lived and labored in Tippah county. He married Miss Anderson, only sister of Rev. J. D. Anderson, of Memphis.

Brother McKinstry was a faithful man. He filled public places conscientiously and well, always striving to do his full duty. Many remember him as tax assessor of Tippah county, and all testify to his faithful performance of duty. He was noted for his honesty. Honest in every detail of life, in business, in work, in every place he occupied.

No where else was his faithfulness more conspicuous than in the work of preaching the gospel, in which work he had been engaged for many years He was a plain, practical preacher of the word. He was a good preacher, and success crowned his efforts wherever he labored. He laid great stress on the authority of God's word, and he took it not only as a lamp to his feet, but he considered it the only authority for doctrine and practice. Many remember his forceful declarations of truth, and many date the beginning of the new life to a time when they heard him declare the truth as it is in Jesus. He was unassuming, not caring to push himself forward, but prefering to work on **wherever his Master wished him to** work, leaving results with God. At the time of his death he was pastor of the church at Brighton, Tenn, and had just accepted a call to Ashland, Miss. He was at work on a sermon to be preached to the church at Ashland when his Father asked him to receive his reward. I have the divisions of the sermon before me as I write this, one was, "The Lord is our God," and the other, "There is nothing too hard for God." He was a tireless worker. But he has gone to his reward. He leaves a devoted wife and five children, and other relatives and friends to mourn over his departure. He was a great sufferer, but that is over now. In heaven there are no such things as afflict men here. He is free from disease and free from death. They shall have no more dominion over him.

To the sorrowing we would say, "Let not your hearts be troubled." Doubtless the husband and father, wears a crown of rejoicing to-day, and looks anxiously for the coming of those he has left behind. May the Lord bless those that mourn, and comfort them by His spirit. And finally may they all be ready when the summons comes to lie down and die in peace.

His friend and brother,

J. N. McMillin.

Baptist and Reflector please copy.

SEMINARY NOTES.

Our session is excellent and we are pulling for the home stretch. The date of all our examinations is fixed and we are trying to fix ourselves upon them.

Dr. Kerfoot has just returned from the State Convention in Georgia, and we were glad to meet him yesterday in Systematic Theology. Dr Broadus made some practical remarks the other day at our missionary meeting and our people ought to know of them, especially the ministerial students. He is very anxious for students to come and "study with us next session." There is more in the above quotation than any one might suppose unless they should study with Dr. Broadus eight months on the New Testament, both in English and *Greek*. We have men here who are over fifty years old. "We have 260 here this session, which is a steady increase, and 75 per cent of which are from colleges, while we only had 65 per cent from colleges last year. Another improvement. "I don't wish to discourage any one from coming here who has never been to college, for some of the best men we have ever had never rubbed their heads against a college wall." — Broadus.

Walnut Street Baptist church has enjoyed a protracted service for the last three weeks and can't say how much longer it will last. Many have been added by experience and letter, Brother Johnston, a former student of the Seminary, is doing the preaching with power and effect. As the services closed there the other night, the weeping of a man was heard who had drifted into the rear part of the church, and as the great concourse of people were dispersing, the pastor, Dr. Eaton, went back to console the poor fellow, but on discovering that, as what Dr. Broadus calls "The spirit," had possession of him in about two-third parts, he turned and exclaimed in his flashy manner of speech, "maybe it will do him some good!" Having reference to the good sermon to which we had just listened.

We had the other night what might be called a temperance fire, the consumation of which caused a distillery to go dry, the loss of which being estimated at 175,000. I heard a citizen here say it was the prettiest fire he ever saw, and I said amen. The whisky flowed in a streaming blaze of deep hue, and I was reminded of fire and brimstone in the next world as the picture presented itself.

The following words have been composed by one who has been converted with many others under the preaching of your humble scribe in this city and as he gave it to me so I give it to you.

SAVED FROM A DRUNKARDS GRAVE.

Step by step our race we run,
Without stopping to see what we have done;
Our record is kept by Satan so mild,
If reflected from heaven would run us [illegible]
The glasses, their contents, the card table as well,
Are passwords and guide-boards leading to hell;
Their temptations presented in forms so weak;
Control our resolution, they are made so weak.
Once in its power, we are humbled with ease;
Rob hell of its victims and the devil would freeze,
It conquers all men, the rich and the poor;
Makes heartbroken women; drives love from the door.
Then turn to your Savior, ah, pray do not wait,
He is ready to save you, it is never too late.
Go to your Father sinner, your death is His loss,
Your prayer will be answered, like the thief on the cross.

C. W. D.

THE OTHER SINGER.

No bracelets nor necklaces had she; no white silk dresses had she ever seen, and a common white muslin, even, she had never worn; she was barefooted, and though the morning was warm, she had wrapped an old shawl around her to hide the holes in her dress. A neat little girl was Mandy, or at least she would have been had she known how; she always washed her feet in the fast running gutter puddles, after a hard rain, just because she liked to see them look clean; but she had no needle and thread at home, nor patches, and her work among the barrels picking for rags was **not the cleanest in the world. Yet on this very afternoon in which** Miss Cecelia was getting ready for the concert, and frowning over her white silk because the train did not hang quite as she liked, did this little girl Mandy give a concert. Her audience was an organ grinder who stopped to rest a bit, an old woman who was going by with a baby, and a little boy with a load of chips. The words she sang were:

There is a fountain filled with blood,
Drawn from Immanuel's veins.'

And the chorus repeated as many times as was Miss Cecelia's: "I've been redeemed, I've been redeemed, I've been redeemed."

"Where did you get that?" asked the organ grinder.

"What?" said Mandy, startled, and turning quickly.

"That; that you're singing."

"Oh, I got it to Sunday School." And she rolled out the wonderful news, "I've been redeemed—been washed in the blood of the lamb."

"I don't s'pose you understand what you're singing about?" said the organ grinder.

"Don't I though," said Mandy, with an emphatic little nod of her head. "I know all about it, and it's all true. I belong to him; he is going to make me clean inside and dress me in white some day, to stay with him forever and ever. I've been redeemed, I've been redeemed—been washed in the blood of the lamb."

Away down the street, as far as the organ grinder could hear as he trudged on, there came back to him the faint sound of that chorus, "I've been redeemed." Nobody threw boquets to Mandy; nobody said she had a sweet voice. But the organ grinder kept saying the words over and over to himself; they were not new words to him. Years ago his old mother used to sing those first ones, "There is a fountain." He had never heard the chorus before, but he knew it fitted; he knew all about it—his mother had taught him; and away back when he was a little boy, a minister had said to him once, "My boy, you must be sure to find the fountain and get washed." He never had. He was almost an old man; and it was years since he had thought about it, but Mandy's song brought it all back.

Was that the end of it? O, no. The organ grinder kept thinking until by and by he resolved to do. He sought the fountain and found it, and now if he knew the tune, he could sing, "I've been redeemed." Many a time he says the words over and over.

Is that the end? O dear, no! It will never end. When Mandy and the organ grinder stand up yonder, and she hears all about the song that she sang as she picked over rags, it will not even then be the end. No, nothing ever ends.—Ex.

RAILROAD RATES.

The Southern Passenger Association (which embraces nearly all the railroads east of the Mississippi and south of the Ohio river) was applied to, as usual, on Jan. 15, for a rate of one full fare for the round trip. The application was refered to the Rate Committee in February, and then action was postponed. While single roads have shown a willingness to grant this usual rate, no official consent has yet been received from the Southern Passenger Association.

I am glad to announce that the Louisville & Nashville R. R. and most of the roads in Texas have made a rate of one fare for the round trip; and I hope other roads will do the same. Other announcements will be [illegible]

O. F. Gregory,
Sec'y in charge Transportation.

LADIES Needing a tonic, or children who want building up, should take BROWN'S IRON BITTERS. It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuralgia.

SOUTHERN BAPTIST CONVENTION.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons [illegible] selves to be delegates, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining only accredited delegates. This rule will be rigidly adhered to.

2. As we expect to furnish homes to all delegates, we will not be responsible for any bills made for entertainment at hotels.

3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.

4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.

5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

MINIMUM HOTEL RATES.

Maxwell House (headquarters,) per day, $2.50; Duncan Hotel, $2.50; Nicholson House, $2.00; Commercial Hotel, $1.50; Bailey House, $1.00; boarding houses generally from $1.00 to $1.25. In sending names, please address M. B. Pilcher, Chairman.

W. C. Golden, Sec'y.

Nashville, Tenn., March 22, 1893.

SOUTHERN BAPTIST CONVENTION.

The thirty-eighth session (48th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 12, 1893, at 10 a. m. Preacher of Annual Sermon, Rev. W. E. Hatcher, D. D., of Virginia; alternate Rev. J. Morgan Wells, D. D., of Texas.

Lansing Burrows,
Oliver F. Gregory,
Secretaries S. B. C.

FOR THE SOUTHERN BAPTIST CONVENTION.

The Baptist Special, a coach and sleeper, will leave Jackson for Nashville, via. the I. C. [illegible] May 11, at 5 p. m., and arrive [illegible] without change on the morning of the 12th, at 7 o'clock. Let all those who expect to go over this route, send their names immediately, state at what station they will [illegible] the train, and whether they [illegible] a berth in the sleeper or on [illegible] in the coach. The fare will [illegible] from Jackson and return. [illegible] sleeper will be extra.

H. F. Sproles.

BELLS Steel Alloy Church & School Bells. Send for Catalogue. [illegible] & Co., Hillsboro, O.

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. Adelia M. Hillman Clinton.

Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sproles, Jackson.

Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.

OTHER MEMBERS.

Mrs. Sallie A. E. Baley, Jackson.
Mrs. Annie B. Ratliff, Jackson.
Mrs. Nannie J. Landers, Canton.
Mrs. Mary Bailey Aven, Clinton.

Objects of Benevolence—Foreign Missions, Home Missions, State Missions Ministerial Education, Mississippi College, Sustentation Aged Minister and home Uses.

APRIL.

Indians.—"We then that are strong ought to bear the infirmities of the wea , and not to please ourselves." Missionaries, 40 in Indian Territory and Oklahoma. Levering school passed into hands of the Creek nation and now self supporting. Death's relentless grasp is upon the Indian's political sovereignty; help extended to them as a race must be quickly offered.

Study Topics—The religious condition of the Indians. The relative **strength of Roman Catholicism and Protestantism among Indians.** The present status and needs of the Indians in the Indian Territy. The value of education to the Indians. The true policy with regard to them. How may the best be Christianized? The Chapel Building Fund.

TRUST.

Dear Lord, I know thou wilt keep me
In perfect peace always,
If in thee my faith is steadfast,
And on thee my heart is stayed.

I know not what the dim morrow,
May bring me of weal or of woe;
But I know thy promise is given,
If we trust thee, we are safe evermore.

And should the dark storm burst 'round me,
Expelling every beamy ray of light,
I will trust thee in shadows as in sunshine,
For with thee there can never be night.

But in thee is strength everlasting,
To shield thy own from all harm,
And naught of sin can beset me,
Encompassed with thy strong arm.

And I fear neither shadow nor tempest,
For thy wing, more warm than the sun,
Will brood o'er my frail life more tenderly,
Than the mother-bird broods o'er her young.

KRON O. GREGORY.

Okolona, Miss

ANNUAL MEETING

Of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

The Annual Meeting will be held in Nashville, Tennessee, May 12, 13, 14, 15, 1893, when the Southern Baptist Convention is in session.

Attention is hereby called to the Constitution, Article V, on representation at the Annual Meeting:

"The officers of the Woman's Missionary Union, and four delegates from each State shall be entitled to vote. Only such delegates as are personally present and duly accredited by the Central Committee or State Societies they represent, shall be entitled to vote." Each State, therefore, is entitled to five delegates, namely: The vice-President, who is a member of the Executive Committee, and four others.

By the courtesy of the ladies of Nashville, hospitality is offered to the delegates of the Woman's Missionary Union.

It is earnestly hoped that other friends of the work, from all the States will be in attendance, though from the large number expected at the Convention, the invitations to homes must be limited to delegates

Annie W. Armstrong, Corresponding Secretary, Woman's Missionary Union, Baltimore, Md.

MISSISSIPPI DELEGATES:—Mrs. M. T. Gambrell, Meridian; Mrs. Julia Toy Johnson, Columbus; Mrs. Mary Reed Pegues, Tupelo; Mrs. E. Louise McComb, Corinth.

ALTERNATES:—Mrs. Mary J. Quinche, Oxford; Mrs. Sallie A. E Baley, Jackson; Mrs. Nannie J. Landers, Canton; Mrs. Neppie O. Thompson, Rodney.

All ladies are invited to attend.

ADELIA M. HILLMAN,
Vice-President of the Woman's Missionary Union, Clinton, Miss., April 11, 1893.

PLEASE LITTLE FOLKS.

My little boy had asked my company about four hundred yards. He "coped about" or acted horse, for which I paid him compliments.

The child enjoyed the trip more than some older folks do at Saratoga Springs two months.

BY UNCLE CHARLES

WINNING AN EDUCATION.

A well-known Chicago lawyer, wishing to bestow a scholarship, entitling the holder to a four years colleg course, asked a tutor who prepared boys for college to name the boy who best deserved it. The teacher said that two of his boys—Frank Gray and Harry Strong—were very anxious to go to college, but could not afford the expense—that they were equal in their studies, both observed the rules equally well.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me and I will decide between them."

As before, at the closing examination the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect and dismissed with kindly promises of help.

This morning, seeing that the lawyer was already occupied with others she seated herself to await his leisure. Unfortunately the chair she selected was broken and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering the papers about the floor. The lawyer looked with the quick eye at the boys before moving himself, to see what they would do.

Frank Gray, after an amused survey of the fall, turned aside to hide a laugh he could not control.

Henry Strong sprang to the woman's side and lifted her to her feet. Then carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Frank's amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he returned to the boys, and after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and lowliest."—Ex.

THE OLDEST CITY IN THE WORLD.

Damascus is the oldest city in the world, Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in the sands of the desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates; Damascus remains what it was before the days of Abraham—a centre of trade and travel, an island of verdure in a desert, "a predestinated capital," with martial and sacred associations extending through more than thirty centuries. It was "near Damascus" that Saul of Tarsus saw the "light from heaven above the brightness of the sun;" the street which is called Strait, in which it said "he prayeth," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass and the water-wheel; the merchants of the Euphrates and of the Mediterranean still "occupy" these, "with the multitude of their waiters." The city which Mahomet surveyed from the neighboring height and was afraid to enter, "because it is given to man to have but one paradise, and, for his part, he was resolved not to have it in this world," is to this day what Julian called "the eye of the east," as it was in the east of Isaiah "the head of Syria."

DON'T TRY TO BE A GENIUS.

There is no substitute for downright hard work. There is a sort of belief abroad that genius can do anything and can succeed anywhere. We have known a few who imagined themselves geniuses. We had some schoolmates of that sort years ago. They could recite glibly and astonish their mates by their apparent profundity. It was discouraging for the plodders. Time developed that these marvelous young people had no discipline or self control. After a time these prodigies who would not work because they belonged to a higher order of beings from common people, dropped behind in the race, then dropped out and disappeared. Years have gone by, and some of the dullest have gone right on, slowly, but never taking a backward step, until they occupy now the most honorable places in the esteem of their fellows and in the world's work. The geniuses, where are they? Utterly out of sight, or working on small salaries for some of their former dull companions.

Don't try to be a genius. It will not pay. You will not succeed, and you will depend on what you do not possess, and so come, by and by, to grief.

Try to be a worker. Nothing else will take its place, and that will bring you to your goal in due time. One of our old teachers used to say of two pupils who were representatives of these two classes: "A—— knows a great many things partly. You would think, to hear him talk, that he was the wisest man in town, until you ask him questions. Then it is proved that he knows nothing for certain. B—— does not pretend to know much; has never read half the books the other has; does not shine in any way, but what he knows he knows for certain. You get an answer when you ask him questions." These boys are now men in middle age, and their career has borne out the analysis exactly. Josh Billings used to say, "Better knot no so much, than too no so much that ain't so."—Selected.

IN ROUND NUMBERS.

It is not possible to obtain exact statistics in regard to the missionary operations of the entire world; but after careful investigation, the following may be considered as nearly correct as it is possible to obtain, in round numbers:

Missionary organizations, 280; stations and out-stations, 11,400; foreign laborers, 8,000 (about two-fifths of whom are women); native workers, 47,000, (of whom nearly one-tenth are ordained); making a total working force of 55,000, with about 900,000 communicants and four times as many adherents, and a total contribution to missions of about $12,000,000.—Missionary Review.

Regeneration is often referred to as conversion, is a pre requisite to membership in Baptist churches. So strenuously is this belief held that surprise is evoked by an assertion from members of other denominations, that a change of heart need not necessarily precede church membership. And unless The Sentinel is very much mistaken a statement to this effect come from one high in authority. It declared that Rev. Henry A. Buchtel pastor of the Central Avenue M. E. church, said that "he had never understood that the orthodox churches taught one must be converted before he could enter the church." Such ignorance is inexcusable in a public teacher. Baptists hold to this and we are about three and a half million in this country to-day. There are, no doubt, unconverted ones in our churches. This is, however, the fault of those persons, but not of our doctrines. It is a pity that any denomination, or any pastor, should hold such loose views in regard to such a vital doctrine. It is difficult enough to keep churches pure, even when the purest doctrines are insisted on.—Indiana Baptist.

PLEASE NOTE.

Anyone who can aid me in securing the minutes of the following named Associations for 1892 will confer a favor upon me, and perform a service for our denomination; Bethel, Leaf River, Liberty, Southeastern, West Pearl and Tishomingo.

I am very anxious that the present year's statistics shall be full. Brethren please aid me in this important work.

T. J. BAILEY,
Statistical Sec'y., State Convention, Goodman, Miss. tf.

The Converted Catholic should include in its list of converted Catholics the name of James G. Blaine. Now that he is dead, and that political reasons do no more interfere, the Roman press is denouncing the dead stateman's apostacy. The Catholic Universe of February 4, in the course of a long editorial article on "The Passing of James G. Blaine," says:

"There is one feature of the career of the dead statesman that holds a special and melancholy interest for his Catholic countrymen. We allude, of course, to Mr. Blaine's apostacy...... In this light, the fact of the apostacy of the great statesman whom the country mourns, overshadows every other consideration, at least in the minds of Catholics."—Ex.

The growth of cities is becoming a serious problem. Even in Europe the cities are growing far beyond the rural population. In London, between 1871 and 1881, the excess of births over deaths was 454,475. The gain in population above this number was 107,753, which is 10,000 a year from the country, besides the number necessary to overcome the migration from the city. The percentage of American cities is even greater than this. Above one-third of our population, in fact, over thirty-seven per cent live in cities, while at the beginning of the century all but eight per cent of the population was rural.—Ex.

The spirit of the Catholics was shown last week in a little incident in Cincinnati. The police held back a parade of Catholic school children to allow a block of street cars to pass, which almost precipitated a riot. The Catholics supposed they owned the streets, to the exclusion of all other persons.—Ex

Secretary Gresham has domanded immediate reparation of the Turkish government for the burning of the girl's school of an American Missionary Society. *The Turkish policy is* known to be one of delay, but the State department intends to insist on prompt action. There are over two hundred American residents of Turkey.—Ex.

The barbarity of the Hamburg firms in selling modern rifles to the natives of central Africa, is only exceeded by that of the Arabs and the natives themselves. The African slave trade, under the control of the Mohammedans and Arabs, now includes more torture of human beings than exists anywhere else in the world. Expeditions sent for the purpose of trade are set upon and massacred, through the influence of the Mohammedan slave-traders. The natives succeed by means of arms furnished by the Hamburb merchants.—Ex.

QUEEN AND CRESCENT ROUTE.

EXCURSION TO NORFOLK, VA., ON ACCOUNT NAVAL REVIEW.

April 10, to 26, 1893. Tickets will be sold at one and one-third fare for round trip. This will be the finest naval review ever witnessed. Ships of the noted White Squadron of the United States Navy will receive the warships of all foreign nations of the world. For further particulars inquire of agents.

D G. EDWRDS, G. P. A.

Persons desiring entertainment during the World's Fair will find it to their advantage to address the First Baptist church of South Chicago, Ill. In addition to finding good entertainment near the Exposition at reasonable rates, you will also aid a struggling church in paying off a heavy debt.

We commend this church to the confidence of all

Yours fraternally,
J. W. CONLEY,
Secy. Chicago Baptist City Missions.

SOUTHERN BAPTIST CONVENTION, NASHVILLE, TENN

There promises to be a very large attendance on the Southern Baptist Convention at Nashville, Tenn., which will occur in May next; and as usual, the Richmond and Danville, railroad, including the Georgia Pacific Division, is making all the arrangements for a comfortable and pleasant trip for all those who wish to attend from this section.

Special low rates and excellent service are offered to its numerous patrons for this occasion. Any of the agents or officials of this system will take pleasure in [illegible] plying all desired information [illegible] will give the business their very best attention. Write or call on

W. P. ADAMS,
Passenger Agent, Birmingham, A[illegible]
E J. MARTIN
Soliciting Agent, Columbus, Miss. tt

CHIFFMANN'S ASTHMA CURE

Is used by inhalation, thus reaching the seat of the disease direct. Its action is immediate and certain. No waiting for results. Ask any druggist or address, Dr. R. Schiffmann, St. Paul. Minn., for a free trial package. e o w.

HO! FOR THE CONVENTION!

Go to the Southesn Baptist Convention at Nashville, Tenn., on May 12, by the Queen and Crescent route, and see the finest scenery in the South. Get a stop-over ticket and spend a day on Lookout Mountain. Same price as by other routes It will put you in Nashville one hour sooner than any other route. Through sleeper to Chattanooga. For further information, write to Dr. B. R. Womack, Clinton, Miss. tf.

A PREACHER AND TEACHER WANTED.

Correspondence desired with a Baptist preacher who wishes a location where he may build up a school and preach for the church at the same place. If a good and acceptable preacher, he will find little competition round about. Great abilities not necessary in either line. A married man who will locate permanently, with some little means [illegible] command, preferred. Address

W. L. MUL[illegible]
Lafayette county, Bland[illegible]

KING'S
ROYAL GERMETUER
CURES:
LA GRIPPE.

Rev. W. G. E. Cunningham, editor Sunday School literature M. E. church, South, says: "The 'grippe' attacked me the second time last spring. One bottle of Germetuer relieved me as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM

New Orleans, August 20, 1892.
We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.
SISTERS OF THE GOOD SHEPHERD.

BLOOD POISON.
Old Sores, Reported by Newspapers.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

CATARRH.
REV. DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

I am free from Catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E. Abbey, of Atlanta, Ga., was cured of a long standing case of dyspepsia after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every ten minutes until relief is obtained.

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Tutt's Tiny Pills
are very small, yet possess all the virtues of the larger Tutt's Pills which have been so popular for thirty years. Their size and sugar-coating commend them for the use of children and persons with weak stomachs. For
Sick Headache
they are invaluable as they cause the food to assimilate, nourish the body and pass off naturally without nausea or griping. Both sizes of Tutt's Pills are sold by all druggists. Dose small. Price, 25c. Office, 140 to 144 Wash'n St., N. Y.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio

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Memphis and the Southeast

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For any desired information, for large map and time table folder, address.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

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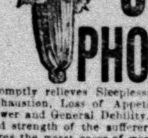
Sole Agents, ATLANTA, GA.



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201 Chestnut St. Philadelphia Pa.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.
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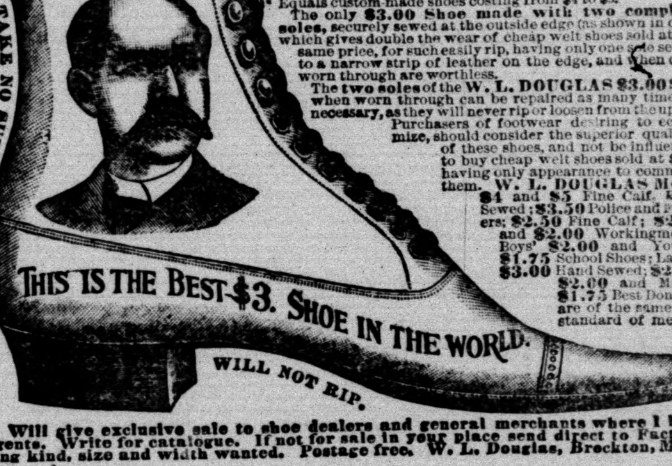

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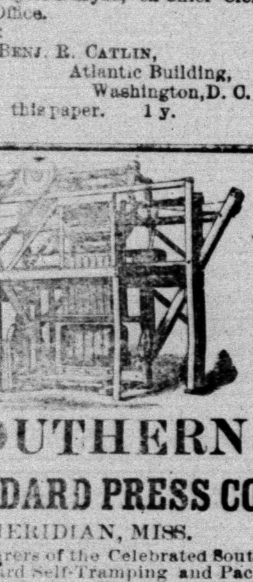

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A GREAT REVIVAL IN MEMPHIS.

For many years the eyes of our Baptist Zion have been turned anxiously towards Memphis. Many faithful hearts have sent up earnest prayers that our God would revive His people in the wicked city and help them withstand the progressive march of the wicked one. But it all seemed to avail nothing. Sometime ago Sam Jones "pitched his tent" there and began an aggressive warfare on the devil. He left no stone unturned to unearth the wickedness, both in low and high places. With his characteristic wit, keen cutting sarcasm and severe rebuke, he succeeded in arousing the people so that they could see the enormity of the crimes committed under the very shadow of God's house. He spent the whole time exposing the works of satan, and did give no time to presenting the remedy for the evils abroad. As soon as he was gone, Dr. Willingham, the pastor of the First Baptist church, began a meeting, assisted by Dr. Hale of Alabama. They preached the gospel in its simple purity. Great crowds of people pressed to hear it. The sinners' Saviour was so presented that many repenting of sins laid hold of Him by faith and were made happy in His love shed abroad in their hearts. The meeting continued until 150 were added to the church. And by unanimous vote the pastor's salary was increased $500. This having been firmly the meeting took hold on the people, Bro. M. D. Early, the popular pastor of the Trinity church began a meeting, assisted by Bro. T. T. Thompson, the agent of the Tennessee Baptist Orphan's Home. He being on the ground a short while, but long enough to take firm hold on the people by his plain, practical preaching. When he left, Brother Early sent for your scribe. The meetings grew in interest and magnitude. Between fifty and sixty were added to the church and a building committee was appointed, and instructed to proceed at once to enlarge the house so that the great crowds may be accommodated. This church was organized three years ago. They now have nearly 500 members, starting then with only twenty-four. No people ever loved a pastor more than these love Brother Early. They are ready to uphold his hands in every good word and work. Such devotion to a pastor is seldom seen.

The Central church also had just closed a revival. Dr. Nunnally is a new pastor, and we are not acquainted with his people yet. He had Dr. Lane of Ala. to assist him. His preaching was of the Pauline character, and full of power accompanied by the "demonstration of the Spirit."

Dr. Slack expects to begin his meeting about the 15th of April. He will have Brother Hatch to assist him.

It was the general verdict of every one that Memphis had been so stirred in all her history. It is certainly a cause of much gratitude to know that God's blessings so wonderfully poured out on His people.

This is an instance in which Sam Jones put in motion certain influences, which terminated in great good. But the work was done in answer to the prayers of God's faithful watchmen had been out on the walls of Zion, and because the gospel in its simplicity was preached as the power of God unto salvation "to every one that believeth," through faith in Jesus Christ.

We are now moving on quietly in Kentucky. All eyes are now turned to Nashville and we are praying for the presence of the Spirit in the gathering of the Lord's hosts.

Bro. J. H. Milburn has gone to McAlister, Indian Territory, to begin the publication of a Baptist paper. The first issue will be out soon. He is a strong man and will give the people there a live, wide-awake paper.

MARTIN BALL.

Fulton, Ky.

REV. W. D. BENE.

Do you want help in a series of meetings? The above named brother is excellent help. He held a meeting with our church at Blue Mountain last summer and we were all much pleased both with his preaching and with his methods. He has gone out of the school work for the present and has moved back to his home in Jefferson, Miss. He is at leisure just now and I hope some brother will put him to work in protracted meetings. He is an excellent man and a fine preacher. Send for him.

W. T. LOWREY.

DEAR BROTHER HACKETT:—The fifth Sunday meeting of Yazoo Association convenes with the Pickens Baptist church on Friday before the fifth Lord's day in April, at 10 a. m. There will be a committee at all trains on the night preceding, to meet persons coming to the meeting. Can't you come and get acquainted with the saints here?

Fraternally,

T. J. FAILEY.

Goodman, Miss.

[Would that we could.]—EDS.

PASTORS, HO!

Please let every pastor in Mississippi write me at once and give me a statement of what he has done or what has been contributed by his church or churches for the permanent centennial fund. Please do this at once brethren as I want to get up a statement for the general committee.

W. T. LOWREY,

Ch'm'n Cen. Com.

Blue Mountain, Miss., April 15.

NOTES FROM HATTIESBURG

We have recently closed a series of meetings which lasted several days. Rev. J. R. Farish of Meridian preached for us during the first days of our work. His sermons were strong and practical and were greatly blest to us all. The pastor had to do the best he could for several services at the close. We had three accessions, two of whom were for baptism. We find in the outlook here much for which to thank God. We have much in ourselves to deplore.

L. E. HALL.

VALUABLE WORKS.

Valuable denominational works are published by the American Baptist Publication Society from the pens of eminent Southern authors. Among those whose books are upon the shelves of the Society are such authors as Drs. Broadus, Boyce, Burrows, Curry, Dagg, Dickinson, Eaton, Frost, Fuller, Jeter, Pendleton and Tucker, and others who are equally as well known. They are sound, instructive and attractive.

THE SEAL.

The sealing ordinances with the Presbyterians are very common words. You put a seal on melted wax, it leaves a print. And so the Holy Spirit prints the Savior's likeness in the hearts of saints.

BY UNCLE CHARLES.

DO NOT FORGET YOUR HOME BOARD, BRETHREN, IN DISTRIBUTING YOUR COLLECTIONS.

Let it be remembered that we began the year ten thousand dollars in debt, that we have paid twenty thousand dollars as the last payment on the Havana House, that we have been obliged to enlarge our work, that the appeals for help which come to us from our vast territory were never so numerous or so pressing, and that we greatly need largely increased contributions in order to make a proper exhibit at Nashville. Our efficient treasurer, who has rarely made such appeal, but has been accustomed to go along and meet the obligations of the board whether the churches send the money or not, has sent us the following note which we hope our brethren will heed:

ATLANTA, GA., March 21, 1893.

Dr. I. T. Tichenor, Cor. Secretary:

Dear Sir, and Brother:—I am delighted to learn of the numerous pledges made, to Centennial Missions and Centennial Chapel fund. Maryland, Kentucky, Alabama, Georgia, South Carolina and other States have reported. I see from the papers that the pledges generally were made with the understanding they were to have until April 15, to redeem them. Now I wish you to urge upon all who have or may pledge to pay promptly by the 15th of April. I am now behind, or in debt to the bank, one month which falls due in April and must be paid. This debt is on account of church building, and I trust the brethren will bear this in mind and get their checks ready, to send to me in the early part of April.

Yours Fraternally,

A. D. ADAIR, Treasurer.

As the 30th of April comes this year on Sunday, the treasurer will keep his books open until the 1st of May (Monday,) but they will positively close on that day, and we beg that treasurers or others having money in hand for Home Missions will forward at once.

I. T. TICHENOR,

Cor. Secretary.

LAST CALL OF FOREIGN MISSION BOARD.

Treasurers, agents, pastors, churches, societies, and all other persons having funds for the Foreign Mission Board will please send the same before the last day of April, when our books close. The Board must have before that date $40,000 in order to report to the Convention "no debt."

H. A. TUPPER, Cor. Cec'y.

THE WONDERS OF LOOKOUT MOUNTAIN.

Brother Hackett:—Mississippi will doubtless have a full delegation at the Southern Baptist Convention which meets in Nashville May 12. Many of these delegates and visitors will doubtless want to go the Queen and Crescent route, which will give them an opportunity to see the Magic City of Birmingham, the wonderful sights of Lookout Mountain, the magnificent scenery about Chattanooga and the great tunnel through the Cumberland Mountain on the Nashville and Chattanooga road. I prefer, and will go this route. It is an opportunity of a life-time to visit Lookout Mountain free of cost. I have been over it but want to see it again.

The officials of the Q. & C. tell me they will put us in Nashville one hour sooner than the I. C. can, and that if a sufficient number take that route they will give us a through sleeper and coach. The fare is the same, and of course we will gain one hour, and can take stop-over privileges to see Lookout Mountain and the sights about Chattanooga. Many brethren will want to go this route, undoubtedly, for it is a rare privilege.

All those living on the I. C. road can get round trip tickets to Jackson, while those living on the M. & O road can get the same rates to Meridian, at which place they will board the Great Baptist Cannon Ball for the Convention by way of Lookout Mountain.

The time is short. Sit down immediately and write me if you want to go this route. You may never have such an opportunity again. Further particulars next week. Send me your name at once, and be particular to say whether or not you want a berth in a sleeper.

B. R. WOMACK.

Clinton Miss., April 13, 1893.

STATE ANTI-LIQUOR LEAGUE.

A GRAND RALLY OF THE TEMPERANCE PEOPLE.

We desire to call attention to the meeting of the State Anti-Liquor League, called to meet at Mansfield, La., April 27, at 10 a. m. At this meeting it is desired to perfect the organization and devise ways and means for a general crusade against the whisky traffic. It is believed that now is the opportune time to organize and make an effort against this evil. This organization has been built upon such basis as to embrace all helpers of temperance regardless of religious or political opinions—all who will pledge to do all in their power, in a legal and moral way, to overthrow the whisky traffic. We call upon all lovers of temperance to meet with us on the 27th and let us thoroughly organize against this, the greatest evil with which we have to contend. A number of prominent men will address the meeting, and we trust to have a grand rally of the good people of the State. Encouraged by past victory, let us come together in the name of our God who will again fight for us.

C. W. TOMKIES,

President of League.

R. M. BOONE,

Cor. Secretary.

DIED.

At her residence in Kossuth, Miss., March 3, 1893, Mrs. Louisa E. Youngest, daughter of C. W. Bower and wife, of Elder J. H. Taylor.

She was born May 27, 1855, hence was in her thirty-eighth year. She was sick a very short time, and during that time every effort was made by kind friends and a faithful physician to save her life, but all in vain. The Master had need of her above.

She gave her life to the Savior when young; was baptized in her sixteenth year and up to her death lived a consistent Christian.

She was faithful in every relation of life, as daughter, wife and mother. As a wife, no sacrifice that she could make was too great to help her husband on in his work. As mother, she was all that "mother" can mean to children whose father has been a minister. "Father" was often away but "mother" was always at home to cheer and help.

We offer our heartfelt sympathy to the bereaved family. May the Lord pour the oil and wine of consolation into their bleeding hearts.

F. F. C.

Western Recorder please copy.

‡—‡

Mary A. Ross was born in Jasper county, Miss., April 28, 1844. She was the daughter of A. and E. Philips; removed to Rankin county, where she grew to womanhood; and was married to Elder H. T. Ross in January, 1865. She was converted and baptized into the fellowship of the Baptist church in early life, and was one of the most devoted Christians I ever knew. She was possessed of a sweet disposition; a fond wife and mother and a fast friend. She was pre-eminently fitted for a ministers wife. And in all charitable and religious work will be sadly missed.

She was attacked by a stroke of paralysis and after three day's suffering death came to her relief on September 20, 1892. She leaves a heart-stricken husband, eight children, a number of other relatives and many friends to mourn their loss.

J. R. JOHNSTON.

‡—‡

Bro. W. R. Elmore was born September 21, 1849; was married to Miss Eliza Robinson November 29, 1887; was baptized into the fellowship of New Hope Baptist church, in Sunflower county, Miss., in August, 1892. On the 18th of November, 1892, he was caught in the saws of a gin while in motion and died from the injuries received in three days. The light of love never gleamed from the eyes of a truer, tender husband and father. May the Lord's kind hand gently lead his fond wife and little ones along life's chequered way.

V. H. NELSON.

‡—‡

At Van Vleet, Miss., March 28th, George W. Smith, Jr., son of G. W. and Zudie Bell Smith, aged eleven days. **

‡—‡

Sister Eva Richardson was born January 25, 1877; joined Beulah Baptist church, of Brownsville, Hinds county, Miss., August, 1891; died March 7, 1893; aged 16 years, 1 month and 10 days. She died in the full triumphs of a Christian's hope. She was loved and cherished by all that knew her. Blessed are the dead which die in the Lord.

J. C. SCHULTZ.

WHAT HAS THE SOCIETY DONE?

A Baptist brother living in Missouri calls attention to the fact that the Sunday School Board of the Convention has generously distributed $3,000 of its expected profits for the present year to the mission boards of the Southern States, to aid their mission work, and asks: "What is the Publication Society doing for mission work in these States.

This question is entitled to a candid answer. On inquiry, the bookkeeper of the Missionary Department of the Society makes the following statement: "The Society expended last year in direct mission work in the States covered by the Convention, $13,081.78 in cash, and $2,690.18 in books at catalogue prices. Reducing these books to wholesale cash rates, they would amount to $1,614.11 cash, making an aggregate of $14,695.89 expended last year in cash, and its equivalent of cash, in mission work in the Southern States. The amount this year just closing will be more. For the last twenty-eight years an average of full $10,000 each year has been expended by the Society in the Southern States in direct mission work

Besides this, the Society made last year donations of Bibles and Testaments, books, and other Sunday School literature, amounting, at catalogue prices, to $7,850.78. And the average value of the grants made every year for the last twenty-eight years, is $5,280.

The answer, therefore, to the question is in brief this: The Society has given every year for twenty-eight years, over $15,000 to aid the mission work in the Southern States. It should never be for a moment forgotten that every order made of the Publication Society for Sunday School books or periodicals adds to the Society's ability to help the mission work of Baptists in all sections. Not only does the literature itself do good, but the profits go directly to mission work."

4t. S.

BRO CAIRNS IN MACON.

Brother Hackett:—Our meeting here, conducted by Bro. Cairns, closed last Friday night. There was no great ingathering, but we had a great blessing. We all feel much stronger and happier. I attach a notice of the meeting, clipped from one of our town papers, The Mississippi Sun:

"Mr. Geo. Robert Cairns, who has been conducting a series of meetings in the First Baptist church, concludes his services to-night. His sermons have been received by our people with universal satisfaction. We have yet to hear the first adverse criticism. He is evidently a man of considerable capacity, and is perfectly familiar with the work he has chosen. While there has not been much demonstration, it is evident that his sermons have made a deep impression upon the public mind, and the bread which he has cast upon the waters will return to him some day ladened with heavy freight. He has sown many good seed, and it is to be hoped that they were sown in good ground. Be this as it may, his ministry here will leave its impress upon society. Those who have listened to his admonition unheeded, should remember that they are only tieing another mill-stone around their neck, for we are judged and punished or rewarded according to our opportunities.

Brother Cairns stated last night that he would rather start to hell from any other place than Macon, for the people here have had so many splendid opportunities to accept Christ but had persisted in resisting the wooing of the spirit. It is to be regreted, however, that other engagements force him to leave us so soon. The universal interest which is apparent might ripen into an abundant harvest. Wherever he may go he will carry with him the prayers and good wishes of all the good people of Macon."

It was my privilege to baptize our oldest boy, Willie, Sunday afternoon. You know what joy there was in our household. Brother Cairns is now in West Point. The good wishes and prayers of all our people go with him.

Yours fraternally,

E. W. SPENCER.

A RINGING WORD FROM W. D. POWELL.

DEAR BRO. HACKETT:—Will not all the pastors in Mississippi take collections for the centennial work? I greatly fear that I will be unable to revisit the State before the Convention meets. Let all that made pledges, redeem them promptly. With a general rally all along the line we can secure the $250,000. Let no one waver.

I spoke three times in New Orleans this week. Valence Street church gave $625 for the centennial. Two families gave one half the amount. The Purser brothers are certainly doing a great work, and the blessing of the Lord is upon them. Louisiana will pay every cent of her quota to the centennial. I go next to Texas.

Fraternally,

W. D. POWELL.

Ruston, La., April 15, 1893.

FOR DYSPEPSIA, Indigestion, and Stomach disorders take BROWN'S IRON BITTERS. All dealers keep it. $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

QUERY.

If a number of Baptists should come together and decide to organize a church, then each of them produce letters from their respective churches and go into an organization; and after the organization they should go into the election of officers, and the clerk, who was duly elected, should take charge of the office and the letters that were handed in, his own included; then from any cause, just or unjust, should become dissatisfied and refuse to attend church or discharge his duties as the clerk of the church; then when he was called on for the minutes, he should erase his own name from the minutes wherever it appeared on said minutes, and hold back his own letter, what steps should the church take with said brother? Who does the letter belong to, the brother or the church? And has the church that he was lettered from any jurisdiction over him?

T. J. BURKS.

Benton, Miss.

Presuming that the church was organized in the proper way, we would answer that the clerk is a member of the new organization, and responsible to it for his acts; and the letter which he held in his possession—as an officer only—is the property of the new church.

‡—‡

When and where did close communion begin, and what gave rise to it?

SALLIE A. BLACKWOOD.

Ackerman, Miss.

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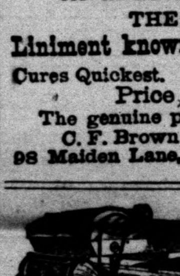

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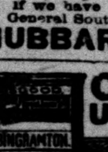

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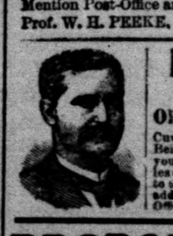

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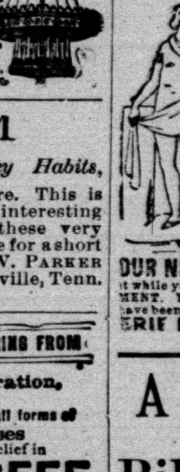

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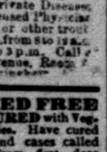

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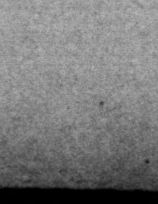

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